The
Non-Subscribing Presbyterian

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N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

"Lest We Forget."

With the return of November 11th, the thoughts of thousands of persons will become retrospective. The observance of Armistice Day and the suggested period of silence will again stir our memories of past events, and in some cases cause to vibrate painful chords of recollection. Not even the passing of time, and the necessary concentration of thought upon new problems, can obliterate the impression made upon us by the war and its terrible experiences. How easily we recall the tension and the stress of daily anxieties for those bearing the heat and burden of the day! With what suspense we scanned the casualty lists in the newspapers or awaited with heart-moving dread the appearance of postman or telegraph messenger. No wonder that a load was lifted from innumerable minds when on November 11th, 1918, the cessation of warfare came. The curtain had rung down upon the most terrible episode in human history.

The reaction from the anxieties and horrors of the war found natural expression. Relaxation of regulations, the re-establishing of earlier modes of life and amusements, and, in many cases, the abandonment of self-control, marked the course of the return to more normal conditions of existence.

Far too easily did the majority make the transition from the one phase of experience to the other, forgetting that while feelings easily change facts remain stubborn things. It was impossible for the world to be at war for several years and things proceed as of old. The problem was not to re-start a machine, no worse for its restful inactivity, but to make a world of complicated interests and factors resume rightful and healthful functions. Dropped threads had to be taken in hand again, business had to be re-organised, the financial systems of the world re-adjusted and re-fashioned, suspended departments of human concern created anew.

When, therefore, we are now confronted by urgent and far-reaching problems is our impatience justified? That there should be unemployment consequent upon bad trade is as inevitable as that night follows day. Consider the hundreds of thousands discharged from the making of guns, shells, and all the muniments of war! It is surely our fervent hope that such forms of unemployment will increase rather than diminish, and if the forthcoming Conference in America can further lessen the calls for such labour so much the better. Gradually but certainly the thought and labour applied to the arts of war will be devoted to the arts of peace, our ex-service men will find a place in productive industry, the spirit of sacrifice enshrine itself in peaceable pursuits for the commonwealth. The period of transition may be long, but, when once completed, the new world of our hope and endeavour will be nearer. All praise and glory to those whose supreme self-sacrifice began the great transition!

Notes of the Month.

At a recent meeting of the Church, officially summoned for the purpose, it was decided to make this magazine the official organ of the Non-Subscribing Presbyterian Church. It is now almost fourteen-and-a-half years ago that the magazine began its career as the outcome of private enterprise, but solely with the object of serving a public purpose, the helping and strengthening of our Church. During that period of time it has more than justified the faith of its founder, Dr. John Campbell. Having served the Church for as long a period as Jacob laboured for Leah and Rachel it has deserved well of the body, and hopes to have in the future no less claim to recognition and support. Really, the official action is the recognition of a fact. Apart from the desire to assist the Church, to voice its views, to strengthen its aspirations, to further its cause, it has had, and can have, no reason for its existence. Consequently, our adoption by the Church is no case of conversion. Our readers must expect no new birth, no changed and exalted career. All we can hope to accomplish will be the pursuance of an old aim with greater perseverance and fidelity. Now, as heretofore, we exist to serve the common cause. Now, as much as ever, we need, and appeal for, the loyalty of our congregations, and the support of their members. We will try to do our part. May we look to our friends and well-wishers to do theirs?

The same meeting, which decided to adopt the magazine, also approved of certain alterations in the times at which our Annual Meetings will be held. Hitherto the General Synod, the Non-Subscribing Association, and the Remonstrant Synod have held their respective annual meetings in the same week in June. This has meant a crowding of our programme of business events and the exclusion of matters of more general interest. In accordance with the change authorised last month, the Remonstrant Synod will in future hold its Annual Meeting in October, the Association in April, the General Synod in June. The routine business can be more carefully considered in that way, while in June the social and other meetings will gather round the General Synod and have, as we hope, a much better chance of success. The change will more than justify itself if it achieves what we hope from it.

Our readers will need no urging to celebrate with fitting thought and feeling the recurrence of the date of Armistice Day, November 11. It naturally concerns us all in town or country. The more frequently we feel and express a common and universal sentiment, the more we learn to subordinate all less important and divisive things. Many of the difficulties of life, private and public, spring from the stressing of the things that mark men off from each other. How welded we were together during the war when we responded to a common appeal and co-operated for a common cause! If some measure of the same spirit of unity and purpose were increasingly manifested now the difficulties and problems of the present would become appreciably less. Let us, therefore, so utilise our opportunities and express our feelings on November 11 that we recover some sense of our common indebtedness to the heroic and the self-sacrificing who died that we might live.

More tangible tokens of indebtedness to the fallen are taking form and place in our respective churches. Reference is made in our present issue to the Larne War Memorial, and some time ago we gave an account of what was done at Dromore, Templepatrick, &c. We are glad to learn that several of our Belfast churches anticipate the early completion of schemes to commemorate the fallen. While this is highly desirable, and will be done in our churches generally, there is one thing which should not be neglected. Each of our congregations should endeavour to have in final form its own Roll of Honour of all who served in the War. There are details which if not procured at once are increasingly hard to obtain with the lapse of time. Moreover, such detailed lists are not only of value to the individual congregations, they concern us as a united church. The General Assembly has recently issued a most bulky and imposing volume containing the names of all its adherents who served during the War. We cannot hope for so large a record since our body is so much smaller, but we should at least see to it that we express our pride and gratitude in a Church Record containing all our own members who served. It will greatly facilitate the preparation of such a comprehensive list if first of all each congregation makes its own record complete.

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Young People's Page.

HALLOWEEN.

For many young people the month of November is initiated by the celebration of Halloween, and year after year the last day of October brings with it the welcome gifts of merriment and good cheer. Some days before the shop windows find a prominent place for rosy-cheeked apples and nuts of various kinds. Without samples of these how could Halloween be fitly observed in our homes! How they provoke us to emulation and start the customary frolics and games. So the young people have responded for many years, and so we trust they will continue to act with heartiness and good-will whenever the time-honoured occasion comes.

Of course, the observance of Halloween and All Saints' Day which follows it is not peculiar to the North of Ireland. Many countries have joined in the celebration, and great writers have described for us the quaint old customs which characterise the occasion. Robert Burns, the great Scottish poet, wrote a delightful poem called "Halloween," which tells in a vivid manner how the young people he knew observed Halloween nearly a hundred and fifty years ago. So, in other parts of the world, especially in country districts, quaint modes of observance live on, and are responsible for much rejoicing and jollification.

Now there was a time, and that not very far distant, when Halloween suggested something more than merriment and joyous games. Robert Burns says of it: "Halloween is thought to be a night when witches, devils, and other mischief-making beings are all abroad on their baneful, midnight errands; particularly those aerial people, the fairies, are said, on that night, to hold a grand anniversary." Except in quite remote districts such associations are forgotten, although some of the forms which they suggested still live on after the old superstitious beliefs have passed away. The same survival of the old forms long after the beliefs which started them have died is characteristic of other national customs. In parts of Germany, for example, a very popular festival falls on the eve of the first of April. To this day in Saxony, young folks go about firing off guns and carrying burning besoms and torches amongst the hills. These practices have no meaning now, but are a relic of the belief that on Walpurgis Night witches were wont to sally forth inflicting injury upon the innocent. Then, the discharge of firearms and the bearing of burning brands was a defensive measure to frighten away the witches. The belief in the witches has now happily died away, since it was responsible for much cruel persecution, but the celebrations it prompted still continue.

It is common to many of these old celebrations to think of the departed as well as the living. In many instances the dead are thought of as sharing in the feast and as being in the immediate neighbourhood. Thus in country districts bordering upon Siberia the Russian peasantry leave outside their houses portions of their meal, it being understood that these are for the "little ones," *i.e.* the spirits of the dead. Their belief in the presence of such spirits has seemed to be confirmed by the fact that the food left over night has disappeared in the morning. But the explanation is simply this: many a fugitive escaping from Siberian exile has taken advantage of such offerings, and what was intended as a gift to the dead has proved of real benefit to some distressed and hungry living person.

Without violence to actual facts or regard to old superstitious beliefs, we may ourselves hold in our minds at Halloween the thought of past and present friends. "All Saints" is a reminder of God's great company of every age and every land. Some have passed from us to be nearer to Him, with Whom there is no past and present, but to Whom all alike are related and dear. We may be surrounded by this "great cloud of witnesses," looking with loving sympathy upon our happiness and sharing whole-heartedly in our sorrows. To think of them, and to seek to become more worthy of them, need not rob our Halloween celebrations of their bright and happy features. Rather will it give them greater charm, and lend to them a more abiding satisfaction and comfort.

Lord Justice Andrews.

We have pleasure in giving pictorial expression to the satisfaction with which we heard of the well-deserved honour conferred upon Mr. James Andrews, K.C. In distinguishing him we feel that the religious community of which he is by family and personal ties so devoted a member is a sharer in the distinction. When formerly his legal duties made Dublin his place of residence, our congregation in Stephen's Green found in him a warm and regular supporter. With his appointment as Lord Justice under the New Parliament he naturally returns to his home centre at Comber, and our northern congregation there will be the gainer, as will also our Non-Subscribing Church as a whole. We give him both warm congratulations and a hearty welcome, and wish him many years of useful service in his important position. As showing the appreciation with which his appointment was received we append the following details as they appeared in the "Belfast Evening Telegraph" of October 1st:—

Lord Justice Andrews is a son of the late Right Hon. Thomas Andrews, D.L., Comber, and a nephew of the Right Hon. William D. Andrews, ex-Judge of the King's Bench Division of the High Court of Justice in Ireland. He was born on the 3rd of January, 1877, educated at the Royal Academical Institution, Belfast, and subsequently at Strangeways School, Stephen's Green, Dublin. In 1895 he entered Trinity, and his career whilst in the famous college of the Irish Metropolis was noteworthy. He obtained fourth place at entrance, senior exhibition in his senior Freshman year, first honours on several occasions in logic and ethics and also in English literature. He was second honours man in mathematics, graduating with honours in logic and ethics at the Moderatorship examination in 1899. He also obtained prizes in Civil Law. His career in the College Historical Society was not less distinguished. A gold medallist in history, he also won medals for oratory and English composition, and was ultimately appointed to the society's highest office—as auditor—in 1902.

Mr. Andrews was called to the Bar in October, 1900. He soon acquired considerable practice, and during his last few years as Junior he probably enjoyed the largest and most varied practice of any Junior at the Irish Bar. In March, of 1919, he was called to the Inner Bar, and it was a circumstance of no small significance that taking silk involved no loss of business in either the Common Law or Chancery Courts. Some of the numerous historic cases in which he figured were Hunter v. Coleman, which raised the validity of the proclamation against the importation of arms into Ireland, and Ross v, Shaw, which dealt with the custom of the Belfast linen trade in reference to the delivery of foreign manufactured yarns. Mr. Andrews was standing counsel for many years past to the Great Northern Railway Company, Belfast, the County Down Railway Co., Dublin and South-Eastern Railway Co., Down County Council, and Belfast Harbour Commissioners, whilst his clients also included the Belfast Corporation, Antrim County Council, Belfast Water Commissioners, and several Irish banking companies and Insurance companies. Mr. Andrews acted as arbitrator in numerous labour disputes under the Minister of Labour, and he was also arbitrator on many occasions in commercial cases. That he will adorn the judiciary to which he has been elevated goes without saying.

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All Souls' Church, Belfast.

25TH ANNIVERSARY CELEBRATIONS.

The Second Congregation, which now worships at All Souls' Church, was founded in 1708, and removed to the present beautiful Church in Elmwood Avenue in 1896. So that this year marks the 25th Anniversary of the opening of the Church, and most auspiciously it also marks the final extinction of the heavy debt incurred in the building of the Church and the Rosemary Hall. The members accordingly determined to celebrate these two important events in appropriate fashion. On Saturday, 8th October, a successful social was held in the Rosemary Hall, the guest of the evening being Rev. E. I. Fripp, B.A., under whose inspection the Church was built. We should also have liked Rev. W. H. Drummond to be present—during whose ministry the Rosemary Hall was built—but unfortunately important duties abroad made that impossible, and we had to be content with a very cordial letter from him.

An enjoyable social was held on Saturday evening, 8th October, in Rosemary Hall.

Tea having been dispensed, Rev. E. H. Pickering referred to the object of the celebrations, and said their Church building was the most beautiful example of Gothic architecture in the North of Ireland, and probably in all Ireland. He did not think he was exaggerating when he said it was the Rev. E. I. Fripp's doing almost entirely that their Church was of such a high order. It was worth while to enter into debt for such a purpose.

Mr. John Barker spoke of the splendid services of Mr. Pickering in connection with the extinguishing of the debt, in the establishment of the Sunday School, and the institution of surplices for the choir.

Mr. Hugh Erskine and Mr. Edward Jackson congratulated the congregation on the auspicious circumstance that the 25th Anniversary was associated with the extinction of the debt on the Church.

Rev. E. I. Fripp gave an interesting account of the progress of the movement, which materialised in the erection of their beautiful Church, and said that one thing the All Soul's people could rise to was an ideal. Give them something worth attaining and they would do it. That was why, though they were such a small congregation in numbers, they had one of those splendid buildings which was worthy of their Ideals. What lay behind all that work, endurance, and sacrifice was a glimpse of the Eternal beauty. The Church was built that the younger people also might get a glimpse of that Eternal beauty which brooded over all their troubles, strife, and wickedness.

In the course of the evening an interesting programme was gone through.

On Sunday, 10th October, Rev. E. I. Fripp preached special sermons, his many friends turning out in great numbers to hear him both morning and evening. In the morning his text was, "He looked up and said, I see men as trees walking" (Mark viii. 24), and in the course of a most suggestive and helpful sermon, Mr. Fripp referred to Jesus Christ's unique power as a giver of vision. Without his aid, many, despite vast knowledge and attainments, see men as nothing more than trees walking—that is, as *things* with which they have no concern other than their own profit and pleasure. The love which comes from Christ, however, reveals them to us as men, and binds us to them by a sympathetic understudy of the inner springs of action. Much of the bitterness and animosity in the world, the preacher proceeded, is due to our looking on men as things. It is for us to cultivate the love which was in Christ Jesus, and so doing, we shall build up a happier and a better world, because it will be built on a clear vision of men as men and not as things.

In the evening Mr. Fripp preached a most important sermon on the subject of "Faith Unfeigned" (II. Tim. i. 5). He laid great stress on the value of such a tradition as that embodied in a Church like "All Souls," which was founded and built up on the genuine faith of our spiritual ancestors, it enabled us to absorb the spirit of faith until it became an integral part of our spiritual constitution. Towards the end of his sermon, Mr. Fripp dealt with the contents of such a faith, and after urging the necessity for a clear and well-defined faith; he suggested the Apostles'

Creed, minus those statements in it derived from bad history and a materialistic philosophy as giving the necessary contents for a faith proper to all Christians. Dealing briefly with each of the statements in his revised Apostles' Creed, Mr. Fripp left his believers with the conviction that here was a possible basis for re-uniting the various churches of Christendom. Special music of a high quality was rendered by the choir under the efficient control of Mr. Clement Seath, and the collections for the day, which were towards defraying the cost of the new electric light installation, amounted to nearly £50, several gentlemen, who were members of other denominations, kindly acting as special collectors.

On Tuesday, 11th October, the church finances were further benefitted by the proceeds of a Lecture delivered by Mr. Fripp, in Rosemary Hall, on "Shakespeare's Religion." Mr. John H. Robb, K.C., M.P., took the chair at 7-30, and in a masterly little speech introduced the Lecturer, who, he said, needed no introduction, to a large and enthuisastic audience.

Rev. Mr. Fripp, who was cordially received, said they might take it that Shakespeare's father was a Puritan, and was associated with prominent Protestants. Such a father, energetic, public-spirited, fearless for conscience sake, and respected, would not neglect the education of his son, and so he learned to take an interest in his book, as well as in religious and political matters, being kept at school under Protestant auspices. When the poet arrived in London in 1587, probably as a member of the Earl of Leicester's company of players, he entered into a much wider world than he had been brought up in, and his smypathetic temper responded to the variety of thought that beset him. The Catholic atmosphere in several of the poet's works was demonstrated by copious extracts, but in answer to the query, "Was Shakespeare at any period of his career a Roman Catholic?" the lecturer said he thought not, for the reasons that the poet made curious blunders which even a recent convert would avoid. He spoke of "Evening Mass," and gave a picture of Purgatory which could be described as orthodox. More convincing was the fact that whereas he made large use of the Protestant Bible and Prayer Book he never quoted from the Catholic versions or the Latin Missal, and more convincing still was his praise of Queen Elizabeth and her policy and her religion. In that dangerous time Shakespeare, like no man else, played the part of peacemaker, and never said a word to hurt a Romanist, an Anglican, or a Puritan. Towards the end of his career the poet grew more Puritan, and his will, which he made several months before his death, was in the Protestant form of words, but not a mere formula. It gave the simple faith which Shakespeare shared with the great majority of Englishmen, and in his case was of that depth that it made him reverent towards all belief that was not treasonable or anti-Christian, and charitable in his judgment of sinful man.

On the motion of Rev. E. H. Pickering, M.A., seconded by Mr. John M. Dickson, a warm vote of thanks was passed to the chairman and lecturer.

Church Reports.

Mountpottinger. — The Harvest Thanksgiving Services were held on 2nd October, when the preacher was Rev. J. Glynne Davies, of Comber, who had good congregations at both services. Following the annual custom, the church was tastefully decorated by ladies of the congregation, who had the very acceptable assistance of the minister, and our thanks are due to all those who sent contributions of flowers or produce for the purpose. Under the guidance of Mr. H. Shepherd, an augmented choir gave suitable music, including the anthems "The Radiant Morn" and "Praise the Lord, O Jerusalem." Mrs. Adams and Miss Fox were the soloists at the evening service, their contributions being respectively "My Task" and "The Lord is my Shepherd." The church and schoolroom are at present in the hands of the decorators, but it is expected to have this very necessary work completed by the time this Magazine is in the hands of subscribers. The usual quarterly Communion service will be held on November 6th, and on the following Sunday it is proposed to unveil the War

Memorial Tablet which has been erected, Miss M. Davidson having kindly consented to perform the ceremony. It is anticipated that Army Buglers will be present to sound "The Last Post."

* *

Belfast (York Street).—Our congregation have recently made an earnest endeavour to pay off an old outstanding debt, and cover a loan from the Bank, by means of a Bazaar, extending over two days. On Friday, October 14th, at the formal opening: Mr. Samuel M'Guffin, M.P., who presided, said he always had the feeling that no church could function properly that was encumbered with debt, and no congregation that was loyal to its minister could suffer such an embarassment to exist. He was one of those who favoured the unification of the Protestant Churches, and they had representatives of several Churches who were fully and heartily in sympathy with that congregation in their efforts to liquidate that debt. He thought the time had arrived when all who recognised Christ's precepts should be co-operators in the expansion of His Church. The object of that sale had his (the chairman's) cordial sympathy, and he was pleased to do what little he could in support of that effort. It was an added pleasure to know that Lady Davison was associated with it. The High Sheriff and Lady Davison and their minister (Rev. F. Woolley) had been connected with the administration of the Prince of Wales' Fund in the city during the war, and they had all been strenuous workers on its behalf. Lady Davison expressed the pleasure she felt at being associated with that congregation to assist in that effort to reduce the debt on the church. Rev. Mr. Woolley and his committee required all the assistance their friends could give them in their onerous work. She hoped that sale would be a great success, and that the anticipations of the promoters would be more than realized. She had pleasure in declaring the sale open. The High Sheriff (Sir Joseph Davison) said it gave him peculiar pleasure to be present that afternoon. A very old friend occupied the chair, and the minister of that church was a gentleman for whom he had the highest esteem. Mr. Woolley deserved all they could do for him, and he (Sir Joseph) trusted that prosperity would follow in his footsteps. In the present state of employment all over the country a great amount of courage was required to carry out a sale of work, and he trusted that success would attend their efforts and that brighter days might soon dawn for their beloved land. Miss May Dale, on behalf of the congregation, presented Lady Davison with a handsome box of handkerchiefs. Rev. H. J. Rossington, M.A., B.D., proposing a hearty vote of thanks to Lady Davison, Sir Joseph Davison, and Mr. M'Guffin, said the Church, the Corporation, and the Parliament had in view the common object. Every Christian church was concerned with the promotion of good citizenship, which was a thing that would commend itself to anyone connected with the Corporation or with the new Parliament. Rev. F. Woolley seconded the vote, which was passed by acclamation, and the formal proceedings terminated. At the continuation of the Sale on Saturday, October 15th, the chair was taken by the Rev. E. H. Pickering, M.A., who referred briefly to the chequered history of the York Street Congregation during the last few years, and expressed the hope that now better days had come, in so far as an extended membership was concerned, they would all pull together in the spirit manifested by that Bazaar, and secure a permanent place in the religious life of the city. They had a good church property, a good congregation, and he trusted they would succeed in placing the church on a solid foundation, free from debt. He then called upon Mrs. James Moore, who in a graceful little speech declared the Sale open. Miss Lillie Daniel, on behalf of the stallholders, presented Mrs. Moore with a box of real Irish linen handkerchiefs, after which a vote of thanks was proposed by the Rev. F. Woolley, and seconded by Mr. Samuel Dale. The formal proceedings then terminated.

BIRTH.

MINNIS—October 19, at 31 Antrim Mansions, Hamstead, London, N.W.3, to Mr. and Mrs. William Minnis—a son.

MARRIAGE.

NEWMAN—COCHRANE, Joseph Newman to Margaret Cochrane both of Downpatrick, at First Presbyterian Church, September 28th, by Rev. Ralph Philipson.

Unveiling of Larne War Memorial.

On Sunday, October 2nd, the Larne Church was filled to overflowing by a congregation which included members of most denominations in Larne. The occasion was the unveiling of a beautiful Mural Tablet in honour of the 14 young men who fell in the Great War.—Samuel Bell, Royal Irish Rifles; Arthur A. Gault, Royal Dublin Fusiliers; John Gingles, Canadian Expeditionary Force; James A. Huxley, Canadian Expeditionary Force; Herbert T. F. Magill, Canadian Expeditionary Force; Hugh Montgomery, Royal Irish Rifles; William M'Ilroy, Royal Irish Rifles; Andrew Nelson; Irish Guards; David A. Nelson, Royal Field Artillery; Samuel W. Nelson, Royal Irish Rifles; Robert Robinson, Royal Irish Rifles; Thomas Robinson, Royal Irish Rifles; William J. Rocke, Royal Engineers; Samuel Sittlington, Royal Naval Reserve.

A strong contingent of ex-Service men, under Major Thomson, D S.O., marched to the Church, headed by Chaine's True Blue Flute Band. The service was conducted by the Pastor *loci*, the musical portions of which were under the direction of the Organist.

The Sermon was suggested by a controversy going on as to what matters in Religion and Theology. The preacher indicated that many doctrines once considered indispensable to Christianity had gone down in the current of modern criticism, only whatever belongs to the character of Christ coming unscathed out of the alembic. God and goodness as revealed in Christ's personality, are the only doctrines likely to stand firm an immovable; instancing as an illustration the doctrine of Atonement, which for 400 years meant a price paid to the devil to secure the escape of a comparative few, and for 700 years meant a sacrifice or penalty paid to God himself for a similar purpose; but which now was by all liberal christians, at least, regarded as taught in the parable of the Prodigal Son wherein the injured father receives his returning *i.e.* repenting child without sacrifice or penalty, but freely and rejoicingly. In all which, and taking note of the pronouncement of such men as Dean Rashdall and Canon Barnes, we are encouraged in the conviction that the aspirations expressed by Abraham Lincoln and many other statesmen, like Senor Castelar would be soon realized, that he, Lincoln, would join any Church which adopted as its foundation, God and Goodness. As to the lack of religion of our returned soldiers, the opinion was hazarded that such matters as compulsory parades for service, and dividing the men according to their religions, say, into Church, Presbyterian and fancy religious detachments, exercised an influence for evil and tended to disgust the more unthinking against religion altogether, and still more influential for evil was the gruesome manner in which religion was presented often at the suffering and dying bedsides. Besides, there was the ever recurring question, "Why does a Good and Almighty God permit anything so devilish as war?" to which it can only be said, God did not make the war. That was done by wicked men in the exercise of that Free Will with which he has endowed men who choose the evil not the good always.

As to the Religion of the soldier you must bear in mind, says a prominent Army man, that if by religion you mean the fripperies and embroideries and ecclesiastics, he has none, he dislikes Church parades, and his language is often bad. But he will risk his life at any hour of the day or night to save the life of a comrade. If you get beneath the crust you will find love, affection, love of truth, real love of God. Surely he has what matters in religion, and is nearer the Kingdom of Heaven than many who would not shake hands with him, for he does not believe in hatred even of German Fritz, believing the fault lies not with him but with his master

Immediately after the sermon the unveiling and dedication ceremony took place in the vestibule, Minister and people reverently made their way out, and before unveiling the tablet Mr. Wilson delivered a short address. He said that, representing on that solemn occasion the local branch of the British Legion, he wished to pay a last tribute to the memory of those brave mates of theirs whose names.

appeared on that tablet. No more appropriate place could have been selected than under that roof, where he understood they were baptized as children by the present reverend minister of the church. A friend of his who had recently visited Mesnil—a place well-known, and with sad memories for those of them who had the honour of serving with the 12th Royal Irish Rifles—told him that inscribed above the walls of the graveyard were the words "Ye who pass by tell those at home that we who sleep within rest content." With such a beautiful sentiment before them he did not think that was a time for sorrowing for the loss of their comrades, but rather an occasion for all of them to try and interpret a message they would receive from them that day. What would the message be? They would surely see around them many living tragedies of the war—men broken in body and soul. They would see thousands of their old companions, who had borne the heat and stress of war, unable to earn a livelihood. They would see (and to him it was the worst of all) their unhappy Ireland torn with dissension. Knowing that, theirs would be a greater sorrow than that of those who survived, and he was certain—he didn't wish to use words of his own—that the substance of their message would be, "We died for our country, see to it that you who remain live for it. Yours is the longer and harder task." To the relatives and friends of the honoured dead, whose wounds must be opened afresh on that occasion, the Legionnaires of Larne rendered at the foot of that tablet a tribute of their deepest sympathy. The desired to console those who mourned, but no words of theirs were adequate for that. For that consolation rather they would ask them to turn to those beautiful words in the Revelation, "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes."

Before offering up a beautiful-worded dedicatory prayer, the Rev. Mr. Kennedy impressively recited the poem, "Mourn not for the dead," which had been written for the occasion by Mr. Charles M'Ilroy.

The ceremony was brought to an end by Mr. J. W. M'Ninch, Jun., M.A., reading the names of the fallen men, and the buglers of the 1st Norfolk Regiment sounding the "Last Post." After the return to the church the singing of the hymn "God bless our native land," was followed by the Benediction, and the service closed with the choir singing the beautiful "Pax Dei" ("Grant us Thy peace.")

Union Friendly Society

Many of our readers will doubtless be interested in this Society, which is so largely governed on the local Committee by those of our Household of Faith. It may, therefore, be reported that the Annual Meeting of the Belfast Branch of the Society was held on October 10th, when Rev. H. J. Rossington, M.A., B.D., presided.

The Committee's report showed that the work had been satisfactorily carried on during the year, and the last financial statement as presented by the Government Auditors for year ended December 31st, 1919, was submitted and unanimously accepted as satisfactory. It was announced that the additional benefits had been duly sanctioned by the Commissioners of Health Insurance, and same would be coming into operation forthwith.

The new scale of Benefits, which is as undernoted, is considered very good, and higher than is being offered by similar societies who have announced their rates with a flourish of trumpets.

Sickness (men)	18/-	per week
,, (women)	14/-	,,
Maternity benefit	46/-	,,
Disablement (men and women)	9/-	,,
Class "K" (women)	9/-	,,

Members are also now entitled to receive certain Dental treatment such as extractions with local Anæsthetic, Scaling, Filling, etc., free of charge, whilst an allowance can be made towards Dental plates.

The re-election of Mr. Rossington as President of the Branch was unanimously carried, and the Vice-presidents and general Committee were also re-elected.

Lesson Notes.

[In accordance with the Scheme for 1921, prepared by the Sunday School Committee of the N.S.P.C.I.]

November 6. *The Tower of Babel.* Read Genesis xi. 1-9. *Key Text,* Psalm cxxvii. 1.

General Note.—There is a marvellous diversity of languages. Some, distinct as they are from one another, are more or less related, have a greater or lesser number of words, or roots of words and other features, in common; whilst others seem wholly unconnected; and none of the people who speak any one of them could understand the language spoken by any other people the first time they heard it. The diversity of languages constitutes a great barrier between the different sections of the world population. Even for the peoples who, with more or less trouble, learn each other's languages, the barrier is not perfectly levelled, whilst great numbers are kept apart from one another by the impossibility of understanding one another's thoughts, knowledge, purposes, and wishes. (*For elder scholars.*—The Hebrew people were horrified at the thought of being brought into contact with members of a nation whom they could not understand. When their prophets threatened them with the prospect of being punished for unfaithfulness towards God by the hostile approach of warlike foreigners, they excited the greater dread by a reference to their ignorance of the language of their foreign enemies (Jeremiah v. 15). Some were so struck with horror at the unintelligibility of one language by the speakers of another that they inferred that the diversity of tongues had been brought about by the divine will as a consequence of displeasure with humanity. (Hence the Biblical story of the Tower of Babel.)

v. 2. The land of Shinar was the lower portion of Mesopotamia. The inventor of the story assumed that the human race had a single birth-place a view not universally insisted upon by modern thinkers), and that in its infancy all its members moved about together, or that at least all kept in touch with one another.

v. 3. There is no stone in Babylonia (or the land of Shinar), so that buildings had to be constructed of clay bricks, baked in the sun or by a fire and held together by mineral pitch or bitumen (here called "slime").

v. 4. Their purpose was probably to build not merely a very high tower, and therefore one conspicuous a great way off, but one that would actually reach to heaven, *i.e.*, the firmament (Genesis i. 6-8, and Note, October 2).

v. 6. This is the same kind of jealousy as that already attributed to God in Genesis iii. 22 (see Note 2, October 9).

v. 9. The name Babel, original of Babylon, really signifies "Gate of God"; but it suited the Biblical narrator to derive it from a Hebrew verb *balal,* signifying to confound or confuse.

Concluding Note.—The Story of Babel may have been suggested by points of fact:—(*a*) the building material of that part of the world; (*b*) the loftiness of their temples, which the Babylonians boasted of building as high as heaven; (*c*) the central position of the city, which made it at all times a place for concourse of peoples of different nations and tongues; and, possibly (*d*) some large ruined building in the city, or one the building of which had been interrupted and never completed. But the purpose of the story was to account for the multiplication of languages. According to the story, it was the latter fact which was the cause, and the sundering of groups of the world population the consequence: in reality, the cause and consequence were the other way about. It was the geographical dispersion of the population into groups forming separate nations, which quite naturally and inevitably, without any other cause resulted in diversity of speech.

Even so, the story serves as a parable to remind us that great and ambitious enterprises of men do not flourish except with the sanction of the Almighty.

November 13. *Review.* The former lessons have been upon legends concerning the beginning of the human race; those which follow will be upon legends concerning the beginning of the Hebrew nation.

November 20. *Abraham and Lot.* Read Genesis xiii. 1-13. *Key Text,* Genesis xiii. 8.

General Note.—Hebrew, the original tongue in which the books of the Old Testament were written, was the language of the nation who were the ancestors of the people who in these days we commonly call the Jews. They called themselves Israelites, or children of Israel. Foreigners called them Hebrews, which means the people "from the other side," for, according to their own tradition, Israel (who was also called Jacob) was the grandson of a glorious patriarch of their race named Abram or Abraham, who was said to have travelled with his family from the other side of the river Euphrates into the land at the eastern extremity of the Mediterranean Sea. According to Genesis xii., Abram, bringing with him his nephew Lot, son of a brother who had died in the land of their nativity, having entered Canaan, did not at first sojourn for long in that country, but journeyed further into the land of Egypt.

v. 1, *i.e.,* into the south of Canaan.

v. 3. Bethel was about five miles north of Ai, and about twice as far to the north of the position of Jerusalem.

vv. 8, 9. This is an admirable example of magnanimity. Abram was much the older of the two, and had been the guardian of Lot, who might be said to have owed all his fortune to his uncle, who would consequently have the natural right of first choice. v. 8 calls to mind the words of Psalm cxxxiii. 1:—

"Behold, how good and how pleasant it is,
For brethren to dwell together in unity!"

v. 10. *The Garden of the Lord*—the garden of Eden. Egypt is mentioned as another example of a notably fertile land, owing its excellence to irrigation by the River Nile.

v. 13. The greediness of Lot in contrast to the generosity of his uncle Abram is made the more marked by his indifference to the bad reputation of the people with whom he would have to associate at Sodom.

November 27. *Sodom and Gomorrah.* Read Genesis xviii. 20-33, xix. 24-26. *Key Text,* Psalm i. 1, 2.

General Note.—The River Jordan, the one considerable river of Canaan or Palestine, flows into an intensely salt lake 46 miles long by 10 broad called the Dead Sea, which is 1,300 feet deep, and its surface about the same depth below the level of the Mediterranean, and nearly 4,000 feet below Jerusalem. According to tradition, there were once two cities in the neighbourhood of the Dead Sea, whose names, Sodom and Gomorrah, became a by-word for wickedness for all time: and it was believed that in the days of Abraham, the father of the Hebrew nation, God destroyed those cities because of their iniquities. The Bible story tells us that Abraham's nephew, Lot, lived in Sodom with his wife and his two married daughters, and Abraham—no doubt because he was thinking of these friends of his—became greatly concerned about the fate of the city. But the thing he was most anxious to be sure about was that the Judge of all the earth would do right. The wicked might deserve to be destroyed; but it seemed a dreadful thing to him that the righteous should be slain together with the wicked—if destruction was the judgment which God was to bring upon the city. The Sodomites were mostly very bad people, but, whilst Lot was not a very good man perhaps, he was not like them; and there might be others as good as he. In the sequel it transpired that there were not so many as ten righteous people in Sodom, and Lot and his family were warned to leave the city before destruction came. To his sons-in-law, when he tried to rouse them to a sense of their danger, he seemed as one that mocked; and his wife, looking back upon the city after leaving it, was converted into a pillar of salt.

v. 21. We cannot very well speak of God without using figurative language

about him ; thus we speak of his looking down from heaven : the Biblical story-teller goes a little further, saying that God came down from heaven to see what was being done on earth.

v. 22. The two men were heavenly messengers or angels.

v. 23. We speak of communing with God, *i.e.*, holding spiritual intercourse with Him—"in our hearts," as we say—without words : the Biblical narrator describes this as a verbal conversation.

v. 27. Abraham's style of speech is exceedingly humble. He describes himself as dust, with reference to the creation of his outward frame from the dust or substance of the earth (see Genesis ii. 7), and as ashes, with reference to the final decay of his body when his life shall have burnt out, so to speak (Op. Genesis ii. end of v. 19).

xix. 26. This part of the legend may have originated in the fact that pillars occasionally become detached under the action of rain from a great range of cliffs, consisting of rock-salt at the south-west end of the Dead Sea.

(*For elder scholars*, or, simplified, for younger ones).—The story of Sodom and Gomorrah and the narrow escape of Lot, "as a brand plucked out of the burning," serves as an impressive allegory. The city of destruction is the world itself : that is to say, the multitude of its thoughtless, irreverent, impious inhabitants, who allow themselves to be drawn away from God by their own lusts, and being enticed, indulge in the pleasures of sin, to the damage, and too often to the ruin, of their souls. No one can abide in the midst of such a world without the danger of conforming to its customs and its character, and of being involved in the same fatal ruin ; the God-fearing man will not dare to expose himself to the allurements of that ungodly company, but must flee for refuge into some little world that is free from its temptations, however near it may be ; and if, when he has resolved manfully to turn from its iniquities, there remains in his mind a recollection of the pleasures of that larger world, let him remember the warning of Lot's wife, and not look back.)

And Yet They Fall.

June, 1921, was a strange month in Ireland. Day after day the sun shone from a sky of unchanging blue, day after day one watched the seedlings slowly withering, and the promise of May blighted, by that remorseless sunshine. Day after day, lying under the apple trees in the pleasant garden, one heard every now and then a dull thud followed by a faint sharp crackle of shots, and one shivered in the warm sunshine at the thought of what those sounds meant. If the friend happened to be in the city, all the available philosophy could not still the disquieting thought, "I wonder if she is near those shots."

One day, as I lay under the apple trees, something fell on my lap. It was a tiny withered apple, hard and brown. "That does not matter," said my friend, "some always fall, there is not room on the tree for them all." I looked at the dried-up little ball in my hand, and thought of the others. Three months later, they would hang on the tree, green and golden, pleasant to the eye and good for food. They would be gathered with care and stored for enjoyment during dark winter days when they would bring memories of sweet summer brightness. But this poor little thing could only be tossed away on the rubbish heap and forgotten. A phrase from a book read recently came to mind, "One of them shall not fall on the ground without your Father—and yet the sparrows do fall." The little asters are withering under the sun, the very grass under the trees is all burnt. "It's all black and tan, miss," says the help regretfully, regarding the space where she was wont to spread her snowy basketful. Yes, they do fall, and far more than the sparrows fall. As I watched the sky, faint curls of grey floated across the deep blue ; I knew what they meant. Two miles away by the river, a beautiful building was being consumed by fire ; why, no man or woman could tell. Away there, too, in the stifling tenement houses the babies

were sickening ; 311 died in two months, poisoned by foul smells and airless streets. Waste and destruction, these filled my thoughts on that beautiful June day. It is not the destruction alone, if it served any useful purpose. I remembered an Irish Republican woman, whose son had been killed in a quarry accident. " If only it had been for Ireland, I would have been a proud woman, but it's no use ; he might just as well not have died." Another woman in a Northern town telling of the death of her son in an affray wiht those very Republican troops to which the other belonged, said " I could thole it if he had killed some of yon murderers, so that decent folk could be at peace." If all this misery and loss were for something, then both the Republican woman with her tragic face and intense eyes, and the Protestant Northerner with her rigid self-control and bitterness of spirit would be content. But it means nothing, serves nothing.

What is the answer ? I mean something which will be understood by those who are neither wise nor prudent, but just unlearned ignorant souls, suffering bitterly, but knowing little of the wisdom of the learned or the counsels of the philosopher. I remembered Christ's saying " One of them shall not fall on the ground without your Father." There is no promise that the fall will be prevented, no hand will lift the bird back into the safety of the nest. But its fall is known and it was part of the great world plan. It is the answer given by Kipling in his parable of the fallen rose, where the grief of the blossom is assuaged by the revelation that its fall had been decreed before Time or Life had begun. It is the answer given by my Northern friend when, her grief somewhat soothed by telling the story, she added quickly, "it bees to be." Strange comfort, bringing with it no promise of immortality, no hope for a day when roses will not fall or human life perish uselessly, flung away like the withered apple. But it meets a real human need and eases the human pain, and he who was " acquainted with grief " knew this. He gave no shallow word about the sinfulness of grief and the need to place the thoughts elsewhere than on poor mortal things. He never stooped to insult human misery by telling the sufferer that the transient trouble should be as nothing, for in the light of Eternity the trials of this life fade into nothingness and are not worth a single tear. He simply bade us remember that grief comes, not at random, but as part of one unchanging purpose and is therefore not unmeaning though we cannot tell why or how it is of service. And this, strangely enough, is a comfort and consolation to those of us for whom the word of the wise and learned are too difficult. It cannot be made a matter of argument, it is just a belief, for which we can produce no proof, but which cheers the heart as no sort of logical demonstration could.

The bitter words of the novelist returned to my mind, " God counts the sparrows and yet they fall." Change the order of the sentence, " The sparrows fall and yet God counts them." Bring to the reading of that sentence the faith of the unlearned and simple, who are as children, and then the pressure of the world's misery is lightened. " Maybe it was God himself who closed that door," said the help after a disappointment. In that belief there is rest.

DORA MELLONE,

From the " Inquirer," Oct. 8th.

Reports.

Belfast : Domestic Mission. — On Saturday, October 1st, the Sunday School Outing took place, when about fifty scholars and adults went by special car to Bellevue, walking from there to the fields adjoining Colinward Cottage where tea was served. After several games and one or two blackberrying expeditions, the party proceeded over the fields to Bellevue, returning to town about 8 o'clock. In availing ourselves of this opportunity we were particularly fortunate and everyone felt that the " last day of summer " was a great success. Our thanks are again due to Miss M'Master for very kindly providing

milk and hot water which helped so considerably in the day's arrangements. The Mothers' Meeting opened on Monday, October 10th, with an attendance of 24 members. It is hoped that sufficient material and wool will soon be available in order that a successful season's work may be entered upon. Harvest Thanksgiving Services were conducted on Sunday, October 16th. The Church was very tastefully decorated, there being a plentiful supply of harvest gifts. Suitable music was rendered by the choir, supplemented at the evening Service by a solo entitled "Nearer my God to Thee," very ably sung by Mrs. Stitt. Large congregations attended both services, the accommodation being fully taxed in the evening. On Monday evening a "Harvest Home" was held in the Schoolroom when fully one hundred friends partook of light refreshments. This event was succeeded by a Musical Service conducted by the Rev. E. H. Pickering, M.A. Solos were very tastefully rendered by Miss Millar and Mr. J. Laird, in addition to a carol and choral hymn provided by our choir. There was again a very large attendance. The collections taken at each of the three services were on behalf of our Poor's Fund and amounted to approximately £6. The Girls' Club opened its meetings for this session by a social evening in the schoolroom on Tuesday, October 18th. The Week-night Services were also commenced on the 20th inst.

* *

Belfast : First Church.—The Harvest Services on October 9th were responsible for the largest attendances for some years, more than seven hundred persons being present in the evening and others could not secure accommodation. The preacher at the three services was the Minister (Rev. H. J. Rossington, M.A., B.D.), this being the fifteenth year in succession that he had officiated at the Harvest Festival. Special harvest anthems and solos were rendered, very attractive items from Haydn's "Creation" being given at night. The solos were rendered by the professional members of the choir, while Mr. Albert Taylor, A.R.C.M., L.R.A.M., did excellent work at the organ. The collections for the day showed a very satisfactory increase With the recently renovated church for a background the decorations looked particularly attractive. The fruit and vegetables were afterwards sent to the Children's Hospital in Queen Street.

* *

Banbridge. — Harvest Thanksgiving Services were held here on October 2nd and our beautiful church was most tastefully decorated with fruit and grain, plants and general produce. The pulpit especially commanded attention. In the extreme background palms and other choice plants made an attractive setting, whilst in the foreground the text, "Peace be with you all that are in Christ Jesus," worked in crimson and gold was surmounted by a wealth of lovely chrysanthemums. Throughout the whole scheme full use was made of rich autumnal tints, and a heavy festooning of corn around the gallery looked extremely well. The ladies are to be congratulated for the taste displayed and energy expended in this work. The church was filled morning and evening, and the special preacher, the Rev. G. J. Slipper, delivered both interesting and inspiring sermons appropriate to the day and times. Especially did he plead for us to see God's working in the events of the past few years and even to-day amid the chaos and confusion caused by man, and seeing, go forth with an ardent endeavour to interpret His purpose in our lives. The praise portion of the service was splendid, and the Congregational singing ably led by the Choir was worthy of the occasion. The Misses H. Stevenson and S. Shanks and Messrs. Mooney and Adamson rendered their solos in the Harvest anthems with sympathy and strength, and as usual our able organist is to be congratulated, for she deserves every praise for the success which attended this part. The singing of the Lord's Prayer by the augmented choir deserves special mention. The good collections at both services reached the usual standard.

Ballyhemlin.—Harvest Thanksgiving was held on October 2nd, and was very successful, the meeting-house being crowded. The preacher was the Rev. J. Barron, and Mr. Evans, schcolmaster, Ballywalter, was organist. The decorations showed skill and good taste, and were much admired.

* *

Cairncastle.—Harvest Thanksgiving Services were held in the Old Meeting House on Sunday, October 16th, at 4 o'clock, and on Monday, October 17th, at 7-30 o'clock. The minister, Rev. Eustace Thompson, preached on the Sunday, and Rev. D. J. Williams, of Killinchy, at the Monday service. Special music was given by the choir, Miss K. M'Donald, Broadford, kindly playing the organ. The anthem was "The Earth is the Lord's," and a special Harvest service by A. E. Bartram was taken on the Monday evening. as well as two Harvest carols—one being sung by the Sunday School scholars, Adda and Tilly M'Dowell having a verse to themselves. The decorations were, as usual, very beautiful, and the busy band of twenty-two decorators were well rewarded for their work by the attractive appearance of the church. The word "Bethlehem" cut out of wood and decorated with corn graced the front of the church and reminded one of its meaning—the "House of Bread." The Sunday School scholars had, as usual, strung long chains of buckies for decoration. one chain being 50 feet long. The collections were for the "Save the Children" Russian Famine Fund and were liberally given. The weather was not all we could have desired, but in spite of it good congregations were present at both services.

* *

Comber Unitarian Church.—The Harvest Thanksgiving Services on October 2nd were conducted by the Rev. M. Watkins, Belfast. The good harvest was responsible for a fresh and happy sense of well-being, and the singing of the harvest hymns was spontaneous and hearty. The sermons were appropriate and interesting and were eloquently delivered to large congregations. The choir rendered the anthem, "Praise ye the Lord" very effectively, the parts being well balanced. The church was very artistically decorated—a special feature of the decorations were two miniature corn-stacks built by the Misses Abernethy of Ballycreely to whom sincere thanks are due, and also to all who assisted in the decorations and to the success of the services. Special collections were made on behalf of the choir fund.—Floral services were held in June. The floral decorations were very beautiful and each scholar added to the beauty by bringing a further gift of flowers immediately before the service, which the minister received and laid on a table before the pulpit. The Sunday School children sang two hymns and six of the scholars took up the collections. The Minister gave a special address to the children, which was greatly appreciated.——The Sunday School outing took place at Newcastle. The weather was most unfavourable, but the scholars passed the greater part of the day in the railway pavilion where they indulged in games and dances to their hearts' content and thoroughly enjoyed themselves in spite of the inclement weather!

* *

Crumlin.—Our Harvest Thanksgiving Services were held on Sunday, 2nd October, and were conducted by the Rev. A. Turner, of Templepatrick. The evening congregation was a large one, and the message delivered was appropriate to the times as well as to the season. The simple and forceful way in which it was given was very impressive. We were bid to pause and to reflect on the serious problems at present confronting us.

* *

Downpatrick.—Under the leadership of Miss Jordan, assisted by Mrs. John Corry and the Misses L. Cochrane, Mabel Dickson, and E. Campbell, Downpatrick Non-Subscribing Presbyterian Church was artistically decorated with corn, foliage and flowers for the Harvest Festival on September 25th. The Services were both conducted by the minister, Rev. R. Philipson, who, in the morning, after reminding the congregation that men in Bible times constantly felt that God was

behind their various experiences—experiences both of hardship and success—said that men to-day in thinking of the harvest should think of God. The harvest, he said, suggested four characteristics in the nature of God—God who cares, God who needs human aid for His works, God of patience, God not of death but of life. In the evening the sermon was based on on Lev. xxiii. 39. The soloist was Madame Bella Ewen (Mrs. T. Pickering), now well-known in Downpatrick, and always a great faviourte. Her rich contarlto voice was most effective in the sympathetic rendering of "Nearer, my God to Thee," and "Hold Thou my Hand." The accompaniments were played by Miss L. Cochrane. The harvest hymns, led by an augmented choir, were heartily sung. The congregations were exceptionally large.

* *

Dromore. — Harvest Thanksgiving Services were held in our Church on October 2nd and were well attended. The decorations were ample and tasteful. The Rev. Alfred Davison was the preacher, and his discourses emphasised the recurring need for gratitude and showed how it might be fitly manifested. Special solos were rendered by Messrs. Arbuthnot and D. Ervine, of Belfast, their respective solos being "The Heavenly Song" and "Nearer, my God to Thee." The choir contributed the anthems, "Thine, O Lord, is the greatness" and "Ye shall dwell in the land," Mrs. Ruddock presiding at the organ.

* *

Killinchy. — Harvest Thanksgiving Services were held here on Sunday, September 25th, and on Monday evening of the 26th. The church was elaborately decorated for the occasion, weather conditions were admirable, and all things combined to make the festival a great success. As this is one of the landmarks of the year in connection with the church, we are pleased to note that its popularity is unabated. The service in the morning was conducted by the Minister, who preached an appropriate harvest sermon, when a large and representative congregation was present. In the evening the Rev. J. G. Davies, of Comber, preached to a very full house and gave an eloquent discourse which was heard very attentively. Mr. Davies added to our obligations by volunteering to preach on Monday night, and this concluding service was a fitting termination to a memorable series. The choir sung special and appropriate hymns with much effect. They rendered two anthems—one in the morning, "Crossing the Bar," and one in the evening, "I will lift up mine eyes." It is not too much to say that the efforts of the choir added greatly to the effectiveness of the services. The decorations were on the usual scale, showing care and forethought. The appreciation of the public testifies to their appropriateness. The collections towards the church funds amounted to about £16.

* *

Laymen's League ; Belfast Chapter.—The programme provided at the Smoking Concert, on 19th October, was thoroughly enjoyed by the 50 members who gathered in the Central Hall. A substantial tea was provided from 6-30, as it was taken for granted that members would prefer to come straight to the Hall from business, and certainly this experiment proved successful, for the tea was well patronised. Through the kindness of Mr. T. Edens Osborne, a gramaphone had been sent to the Hall and was kept running while tea was being taken, and served to pleasantly fill up any gaps in the conversation. The programme was entered upon shortly after 7-30, Mr. T. H. M'Murray taking the Chair in the absence of the President. Music of excellent quality was kindly proxided by Messrs. J. A. Laird, Gullan, I. M'Crum, C. D. Kinnis, Mercer, C. S. Seath, and J. H. Smith, most of the items being vigorously encored. The evening was not, however, entirely given up to pleasure, several important pieces of business being transacted besides reading the minutes and other routine work. It was decided to hold the next meeting (on 16th November) in Mountpottinger, and visit the Halls connected with Churches at succeeding meetings if arrangements can be made. The suggestion was thrown out that after the present Courses of Sermons have been completed, arrangements might be made for the League to attend the various Churches in the neighbourhood, one Church to be visited each month.

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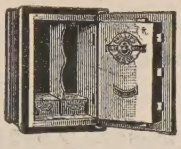

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